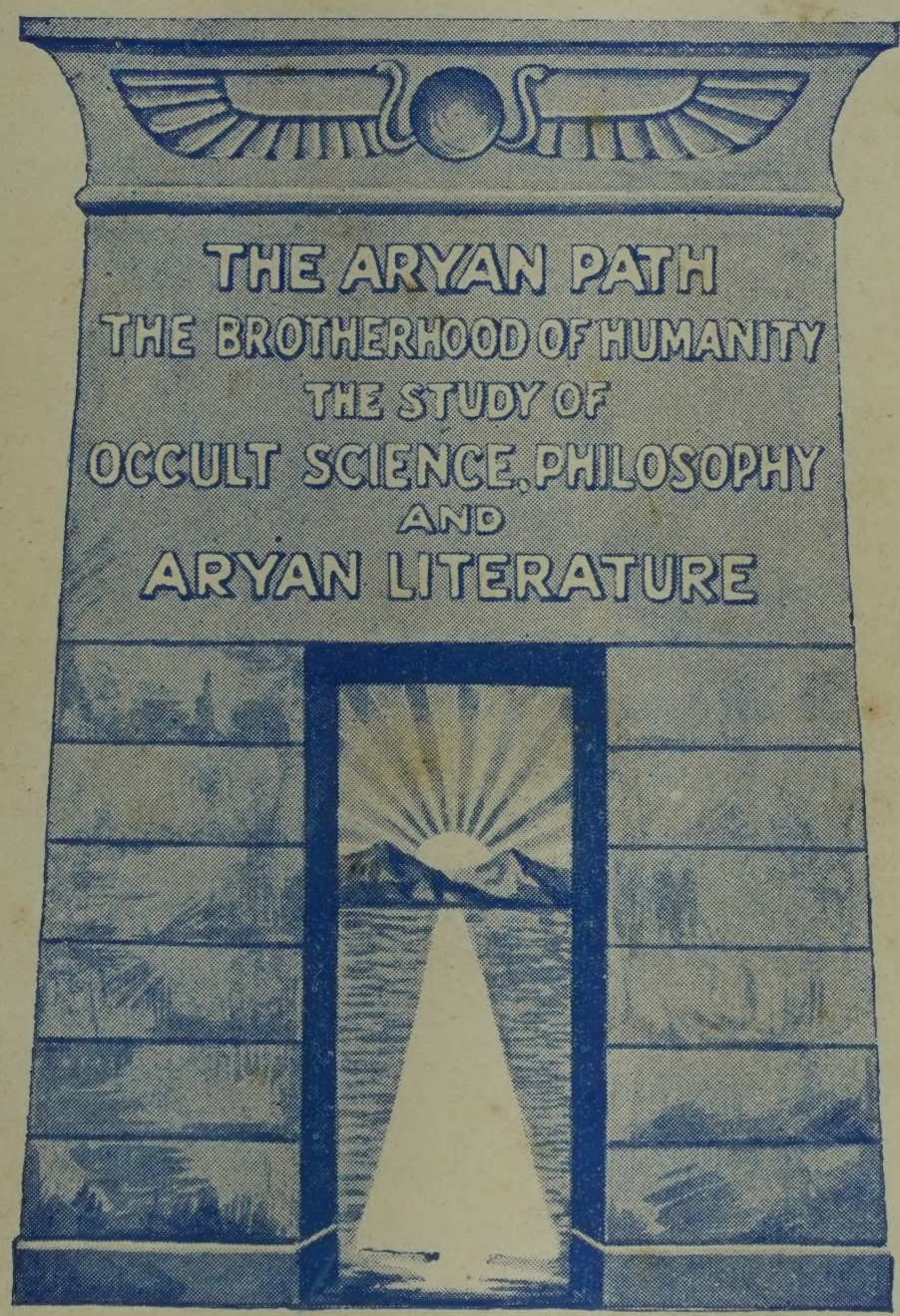
THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XXVII No. 12

October 17, 1957

It is only by means of the philosophy that an intelligent and educated man can avoid the intellectual suicide of believing on blind faith; and it is only by assimilating the strict continuity and logical coherence of the Eastern, if not esoteric, doctrines, that he can realize their truth. Conviction breeds enthusiasm, and "Enthusiasm," says Bulwer Lytton, "is the genius of sincerity, and truth accomplishes no victories without it"; while Emerson most truly remarks that "every great and commanding movement in the annals of the world is the triumph of enthusiasm." And what is more calculated to produce such a feeling than a philosophy so grand, so consistent, so logical, and so all-embracing as our Eastern Doctrines?

—H. P. Blavatsky

PUBLISHERS' ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT: Established November, 1930. Published monthly by Theosophy Company (India), Private Ltd., 51, Mahatma Gandhi Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, $1, 4*s*., Rs. 2, per annum, post free.

COMMUNICATIONS: Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA) PRIVATE LTD., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are:

(a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।

There Is No Religion Higher Than Truth

BOMBAY, 17th October 1957. VOL. XXVII. No. 12

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th October 1957. VOL. XXVII. No. 12

DOGMATISM AND CONVICTION

I can tell you that between *faith on authority* and *faith on one's spiritual intuition,* there is a very great difference.

—H.P.B.

With this number THE THEOSOPHICAL MOVEMENT completes its 27th volume. From the next issue it will appear in a new dress of which intimation has been given in our last two issues. But, though a new form makes its appearance, it is the old soul that it enshrines. The form perishes, the body dies, but the soul goes marching on. The experiences garnered from the Karma of the last quarter of a century will help the Editors to serve the Cause of Theosophy and Human Brotherhood with greater discrimination and deeper zeal.

In this issue we reprint the speech which was delivered by W. Q. Judge in closing the European Convention of the then Theosophical Society in London on July 7th, 1893. In this speech some definite lines are laid down. With his 18 years of Theosophical experience he gave advice to Theosophical workers and to the general public. He distinguished between dogmatism and conviction. What he said then is applicable also to the student-servers of the present generation.

Every earnest aspirant has his conviction of the doctrines of the Esoteric Philosophy. Conviction belongs to our mind-soul: study of the philosophy increases our knowledge and deepens our faith; *i.e.*, our perception of the True becomes wide and deep. If the Theosophist did not strive to live up to his conviction and his faith he would be guilty of the "unpardonable sin" of hypocrisy. Hypocrisy implies not only hiding our blemishes from the sight of others; it is primarily not confessing the sins of our lower nature at the bar of our higher conscience and divine nature. That is one aspect. The other is failing to express our convictions in words and deeds. If we are convinced, for example, of the doctrines of Reincarnation and Karma, shall we not live up to the principles implicit in them? We may not succeed fully in our endeavour to live the life by the light which those doctrines give us; but are we sincerely and earnestly endeavouring to live by the light of Reincarnation and Karma? Constant intercourse between our embodied mind-soul and the Inner Ruler of Light and Wisdom enlightens our conviction. Unless, however, we use the growing knowledge to improve our outer life by right application, we are bound to go astray in our march on the Path of the Soul.

A second great sin, "not unpardonable, but very dangerous," is doubt. No sincere aspirant can remain long in doubt about his own personal weaknesses. But the sin of doubt arises from the notion that our Divine Nature is not there to help us. It is ignorance of the fact that our Divinity is nearer to us, *i.e.*, the mind-soul, than the hands and feet of our body.

So our hypocrisy and our doubt are not primarily expressions of the interrelationship between our lower nature and the world at large. We are, or are not, hypocrites or doubters in terms of the kinship, vague and diffused, or clear-sighted and understood, between our embodied mind-soul and the Divine Triad of Unity, Compassion and Wisdom.

Next, our convictions naturally must affect our

Theosophical service of human souls. We write and we speak as we think and as we feel; we act out our convictions, and, in doing so, we often fall prey to what Mr. Judge has defined as dogmatism. We tie ourselves up in the strong bonds of the personal kamic nature. We get cross, impatient and irritable when we are not able to fire others with our convictions. But to try to convert others to accepting our convictions as their own is to be dogmatic, to be fanatical. And this implies lack of right conviction of the Law of Karma. Let us live up to our convictions in thought, will and feeling; let us speak out our convictions; let us act up to them! But let us not try to enslave others by the force of our convictions.

"Gently to hear, kindly to judge...." If we hear the voice of the Great Gentleman who sits in the innermost recesses of our heart we cannot become dogmatic; he teaches us to speak kindly, to practise what *noblesse oblige* requires. A student who is a vegetarian is not superior to one who eats meat or a non-smoker to one who smokes. But have our convictions made us free from pride and passion, wrath and greed, so that we are sweet and fragrant in deed and word and nourishing in act, as is the great kingdom of vegetables and fruits?

Our conviction is the outer expression of our inner faith; of that faith we are made. It is our *Sva-Dharma*, the real Religion of the Soul. The *Gita* calls upon us to follow our *Sva-Dharma*. For a real student there is nothing better than "Righteous War" against the frailties and foibles, illusions and delusions, prides and prejudices, of his sensorium and in his environment.

> This above all—to thine own self be true;
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

Such an attitude and such behaviour unfold true devotion, and the development of True Devotion is one of the missions which the Theosophical Movement has to fulfil. Absence of true devotion and the presence of mushy devotion are to be found in this dark cycle of false knowledge. The task of the individual student, as of the corporate United Lodge of Theosophists, is to enlighten the mind-soul by the stupendous and sublime power of real Devotion,

> The worship the heart lifts above
> And the Heavens reject not.

From our fleshly personal nature, "the sphere of our sorrow," devotion must arise to what is "something afar," the Inner Divinity, and attract Its Light to illumine our round of daily life.

The aim, purpose and object of THE THEOSOPHICAL MOVEMENT is to worship the Sublime God of Devotion and invoke His Power to transform the mind of man, so that it lives not by the knowledge of this world but by the Doctrine of the Heart.

CLOSING SPEECH OF WILLIAM Q. JUDGE

AS CHAIRMAN OF THE EUROPEAN CONVENTION HELD IN LONDON, JULY 6th AND 7th, 1893

[Reprinted from *Theosophy* (Los Angeles), Vol. IX, pp. 257-259, for July 1921.—EDS.]

You have now come to the end of your labours. Very justly did Bro. Kingsland point out to you that this convention was marked by the attention given to plans for more and better work, and by an absence of consideration of results. This is the true position. Results will take care of themselves, and our duty is to seek our duty out and perform it, leaving results to the law of nature.

I would like you to reflect for a moment on the history of the society. Eighteen years ago it was founded, and I am talking to you as one who was present at its foundation. It was begun with a purpose by those who were determined to proceed. But soon the greater part of those who had entered in its early days, left it. Those deserters were, many of them, spiritualists who expected to see a new and more striking form of phenomena, because their mediums had been prophesying wonderful things; spirits were to appear in public on the streets and upon lecture

platforms. But when they discovered the real aims and purposes of the Movement to be different from their notions, they left it. Yet the society grew, members increased, work spread, the organization embraced the earth. Now was this growth due to a constitution and red tape? No; it was all because of the work of earnest men and women who worked for an ideal. Red tape, and votes, and laws to preserve votes, or to apportion them, are useless for any purpose if they are such as to hamper effort. Bind your soul about with red tape, and like the enwrapped mummy it will be incapable of movement.

If you will regard its history in Europe, you will see that it came to its high point of energy without votes, without rules, supported and sustained by unselfish effort. Was it H.P.B. alone who made it grow here? No, for she alone could do nothing. She had to have around her those who would work unselfishly. By that it flourished here, and now that it has attained such proportions that it includes devoted, earnest workers, you will do well, year by year, to be careful that you do not mummify it with red tape and continual alterations of your constitution. There is a tendency in this country to choke effort with forms and regulations. Universal Suffrage is not the unmixed blessing its devotees insist it is, and if you do not beware, the tendency to hedge your so-called rights to votes, all about with regulations, will work to the congealing of the fire of zeal. It is not a vote that tells in our Movement. It is energy; work, work, work. The devoted toilers here at Headquarters could easily any day relinquish votes and constitutions to your will, and yet go on working earnestly and steadily for the Theosophical Movement, leaving political Theosophists to amuse themselves with votes. So I regard our conventions, not as assemblies for tiresome bureaucratic legislation, but great lodge meetings, where we all gather for mutual help and suggestion for the work of another year.

The next point I would like you to consider is that of dogmatism. A great deal has been said about the fear of a dogmatic tendency and of the actual existence among us of dogmatism. This I consider to be all wrong and not sustainable by facts. The best way for you to produce dogmatism is by continually fearing and talking about it, by waving about the charge of dogmatism on every occasion. In that way you will soon create it out of almost nothing.

What is dogmatism? To my mind, it is the assertion of a tenet that others must accept. Is that what we do as a body? I think not. Certainly I do not do it. In my opinion, oft declared, anyone who asserts in our society that one must believe this or that theory or philosophy is no Theosophist, but an intolerant bigot.

But those who have spoken of dogmatism, have mistaken energy, force, personal conviction and loyalty to personal teachers and ideals for dogmatism. Such are not dogmatism. One has a perfect right to have a settled conviction, to present it forcibly, to sustain it with every argument, without being any the less a good member of the Society. Are we to be flabby because we are members of an unsectarian body, and are we to refuse to have convictions merely because no one in the society may compel another to agree with him? Surely not. My friends, instead of being afraid of a future dogmatism of which there is no real sign now, we should fear that it may be produced by an unreasonable idea that the assertions of your own convictions may bring it about. I feel quite strongly that those who accuse us of dogmatism have no fixed ideal of their own. Let no one therefore be so injudicious as to raise needless alarms and thus attract disaster. We are protected by our constitution-declarations, and it is sufficient for the purpose that now and then our officials promulgate a re-assertion of our undogmatic attitude.

Most important of all, to be carried away from here by each one, to be acted upon during the next twelve months, is a deep and living feeling of harmony and brotherhood. A union in name has no force or power. Eighteen years ago we formed the union, the attempt to create a nucleus of a universal brotherhood, and since then we have made progress toward realizing what was then but a sound. Such an actual brotherhood is an important fact, its absence a very great obstruction and difficulty.

Too many have failed to make brotherhood a

real thing in their life, leaving it merely as a motto on their shield. Our brotherhood must naturally include men and women of very various characters, each with different views of nature, having personal characteristics which may or may not grate on others, as the case may be. The first step then to take is to accept and tolerate personally all your fellows. In no other way can we begin to approach the realization of the great ideal. The absence of this acceptation of others is a moral defect. It leads to suspicion, and suspicion ruptures our union. In an assembly where harmony is absent, and brotherhood is not, the labours of those assembled are made almost nil, for an almost impenetrable cloud rolls out and covers the mental plane of all present. But, let harmony return, and then the collective mind of all becomes the property of each, sending down into the minds of everyone a benediction which is full of knowledge.

For the American Section, as its General Secretary, I once more extend to you the hand of friendship and love. I give you, for that section, the pledge to sink all personal or sectional aims into one great sea of devotion to the cause we have taken up.

The Convention is adjourned *sine die*.

"THE LORD'S PRAYER"

As men's prayers are a disease of the will, so are their creeds a disease of the intellect.

—EMERSON

Do we have to go through life without prayer? Most emphatically we do, if prayer means to us what it usually does. But emphatically no, if we refer to true prayer. When the Buddha said, "Pray not!...seek nought from the helpless gods by gift and hymn" he did not refer to true prayer. Neither is the "Lord's Prayer" meant to be understood as it is generally understood. Jesus said that we should pray in secret and gave an example of true prayer. But how is this prayer regarded by us today? Do we not mainly emphasize "Give us this day our daily bread?" Look at the prayer as though it were a statement of a teacher of scientific law, who shows us how to aspire with the heart and the mind and to live by action, and it takes on a different meaning.

Our Father which art in Heaven.

Here we have the recognition that there is something which is not of this earth on which we live; there is that which is our Source, of which each of us is a "son." Since we all originate from that Source, it is called "our Father." While permeating the earth, He dwells in spheres above the pettiness of earthly things. Our true home is with Him in Heaven.

Hallowed be thy name.

We can get nowhere in spiritual living without reverence, for that is a safeguard against pride, the besetting sin of the personality. The heart immediately responds to the idea that there is something to be reverenced *in its own right*. Reverence is the recognition of greatness far beyond our own, and is born of love and, to some extent, of knowledge of the nature of that which is reverenced. We cannot really love someone we do not know, but, knowing the inherent loveliness of the character of a friend, we can add reverence to our love for him. True reverence is, then, an attitude of mind, not mere genuflection.

These two short phrases set the keynote of the relationship which should exist between God and man, especially when we view them in reference to the next phrase.

Thy kingdom come.

To work to bring God down to earth, to show the spirit of reverence and devotion towards Nature—that will bring the Kingdom of Heaven on earth.

Thy will be done on earth as it is in Heaven.

Who can do His will, but *we* through whom it flows? When we do the will of that which we reverence, instead of working for personal ends according to our own will, then indeed will the Kingdom of God be established on earth.

Give us this day our daily bread.

This phrase implies that all we need is what is truly necessary, and the Great Law will always bring us what is necessary. "Our daily bread" does not mean merely food necessary for the body—though if God (or the Good Law) feeds the sparrows, how much more will He feed us, unless by our own actions we prevent Him! It refers also to experience, to courage, to strength. It implies that, entangled as we are in our lower nature, we are not strong enough to face life's battles, but, with the aid of the higher or the divine in us, we shall emerge victorious.

Forgive us our trespasses.

How easy to say, how easy to believe that our trespasses will be forgiven! Taught to fear the consequences of our wrong-doings, we long for forgiveness. But there is a price to be paid for this forgiveness, as there is for everything. The price is that we forgive those who trespass against us, and this is a much harder thing to do. Still, unless we do this, our own trespasses will remain as rocks in our pathway of life.

Lead us not into temptation.

This phrase has perplexed many people for many years, for its meaning is often not properly understood. We cannot expect God to lead us into temptation, whether by God we mean the Impersonal Law or the common Father of us all. Does it not mean, rather, let us not allow ourselves to fall into temptation, but let us endeavour to deliver ourselves from evil? Once again the necessity of looking for aid to the Spirit-Soul is implied, and if this is truly understood, then it is not to an outside being we pray but to the Spirit-Soul seated in our heart. United as spirit-soul-body, we can conquer; separated, we fail.

This idea is also brought out by the phrase: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." That light is in all of us, but it must be made to shine through our actions, motivated by our thought-feelings.

Certainly if we accept this line of thought we would not pray for this and that favour for ourselves or for our friends. Prayer becomes a will-full recognition of the indwelling Soul and Spirit which is in us and in all men, as in all Nature. True prayer is therefore union with the Divine and ends in a pæan of praise.

When Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them," he was referring to the power of thought-feeling of this nature, and true it is that such prayer is beneficial not only to oneself but to all Nature.

It is time we awoke to the fact that we are not miserable sinners. We are sinners, yes, but only miserable when we are too cowardly to face the consequences of our actions and too lethargic to exert our will to eradicate our defects.

True prayer is, then, (1) the recognition of the Divine outside us and within us; (2) reverence; (3) devotion. It is a song of praise binding ourselves to the Divine, and it enables the Divine to shine through all our thoughts, words and deeds. The affirmation of the Buddhist: "I take my refuge in the Buddha, the Law and the Brotherhood," is the same as that of the Hindu: "Unveil, O Sun, thy true Radiance," and that of the Egyptian: "Thou art One. I am in thee and thou art in me." Such Union with the Divine is called *Yoga*.

Emerson, in his essay on "Self-Reliance," wrote:—

> Prayer that craves a particular commodity, anything less than all good, is vicious. Prayer is the contemplation of the facts of life from the highest point of view. It is a soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing his works good. But prayer as a means to effect a private end is meanness and theft. . . . As soon as the man is at one with God, he will not beg. He will then see prayer in all action.

Epictetus, the Roman slave-philosopher, says that one must be able at length to say from the bottom of one's soul, "Conduct me, Jove, and thou, O Destiny, wherever your decrees have fixed my lot."

"TO LIVE TO BENEFIT MANKIND"

"To live to benefit mankind is the first step." All students of Theosophy are familiar with this statement from *The Voice of the Silence*. Some think it is so "beautifully simple," while others say: "How difficult! It requires so much knowledge!" Perhaps both overlook that there is the middle position which all who wish to practise the injunction have to adopt.

To carry out the full implication of the precept is certainly not a simple task for modern students; but neither can it be said that it is an impossible one. For each can, nay, must, begin just where he finds himself, with what knowledge he does possess—and we all possess some knowledge.

We can at once appreciate the logic of this proposition and intellectually consent to it. If we are sincere and have accepted the ideal and the fact of Universal Brotherhood, then obviously to live to benefit mankind is the first step toward the realization of it and toward becoming one of those who work to form a conscious nucleus of that Brotherhood.

But we forget that in more than one way "the Mind is the great Slayer of the Real," and we pause, repeating the precept and satisfied with its mere intellectual perception. This will not do. "The end of man is an *action* and not a *thought*, though it were the noblest"; and so what knowledge we possess must be used to guide and control our actions in every department of our daily lives.

It is natural that a man's behaviour is conditioned by his upbringing, his education, his subsequent social environment and his acquired habits. It is unfortunate that most of these forces oppose and hinder him once he determines that he shall live to benefit his fellows. But at least he finds something to do, something to work with and upon. So the sincere and resolute aspirant begins to watch, check and correct his way of living and the ideas that impel him.

One thing that is usually discovered at once is that it is easier to argue ourselves into believing that our customary ways are beneficial than to abandon them. It seems pleasanter too! But if we are earnest and watchful the effects of our actions also begin to reveal to us the quality of our thinking—sometimes in a rather alarming way which is far from pleasant.

Our only hope of getting out of our wrong mental grooves is to base each thing we plan to do, or not to do, on impersonal and universal principles and to keep asking ourselves a few basic questions as we go along—for instance: (1) What benefits mankind? (2) Who do I expect to benefit by this action? (3) Why should I do or not do this act?—and insist that the answers be based on Theosophical propositions and principles, not upon personal considerations, convenience, habit or opportunism.

This practice will take time. But if we have devoted thought to the first of the above-mentioned questions and are clear in our own mind and heart about the answer to it, then the other questions can be answered more and more easily as we go along.

We can always encourage and sustain ourselves with the recognition that "whatever is worth doing at all is worth doing well" (anyway, as well as we can), never mind if it takes a little more time. We shall be impressed with this especially if we have ever had the temerity to ignore this admonition a few times and have carefully watched and honestly evaluated the consequences!

It takes some courage, dispassion, a sense of humour and love to try to live to benefit mankind sincerely, gracefully, and without pushing our personality forward. All these qualities and virtues are necessary, or one appears simply cranky—which does not help at all.

DR. SCHWEITZER ON NUCLEAR WEAPONS

Last April Dr. Albert Schweitzer urgently appealed to the peoples of the world to demand the ending of nuclear tests. His "Declaration of Conscience" was read over Radio Oslo under the auspices of the Nobel Prize Committee in Norway, and simultaneously broadcast in some 50 countries. The people of the U.S.A., however, were deprived of the opportunity to hear what this great man had to say. Nevertheless *The Saturday Review* (New York) has been keeping the American public informed: In their issue for May 18th, the full text of Dr. Schweitzer's statement was published; subsequently appeared letters from eminent scientists, some agreeing and others disagreeing with him, with clarifying editorial comments and statistics.

Dr. Schweitzer is convinced that before nations could reach an agreement to end the testing of atomic weapons, people everywhere had to have correct information of the dangers involved in going on with the tests, on the basis of which a moral climate of opinion could be created. "A public opinion of this kind," he stated in his declaration, "stands in no need of plebiscites or of forming of committees to express itself. It works through just being there."

The *Bulletin of Atomic Scientists* has made it clear that the physical dangers involved in the testing of nuclear weapons must not be minimized. But, in the name of military security, the general public is not correctly informed of the extent of the danger from radioactivity by official and unofficial sources whose interest lies in concealing the true facts relating to nuclear energy. It was in order to make known these essential facts that Dr. Schweitzer, an unusually well-informed and conscientious man, issued his important statement for the consideration of the world's peoples, from which we cull the following:—

> The explosion of an atom bomb creates an inconceivably large number of exceedingly small particles of radioactive elements....Of these elements some exist for hours, some for weeks, or months, or years, or millions of years, undergoing continuous decay. They float in the higher strata of air as clouds of radioactive dust....
>
> What we can state with certainty...is that the radioactive clouds will constantly be carried by the winds around the globe and that some of the dust, by its own weight, or by being brought down by rain, snow, mist, and dew, little by little, will fall on the hard surface of the earth, into the rivers, and into the oceans....
>
> The radioactivity in the air...will not harm us from the outside, not being strong enough to penetrate the skin. It is another matter with respiration, through which radioactive elements can enter our bodies. But the danger which has to be stressed above all others is the one which arises from our drinking radioactive water and our eating radioactive food as a consequence of the increased radioactivity in the air.
>
> Following the explosions of Bikini and Siberia rain falling over Japan has, from time to time, been so radioactive that the water from it cannot be drunk. Not only that: Reports of radioactive rainfall are coming from all parts of the world where analyses have recently been made. In several places the water has proved to be so radioactive that it was unfit for drinking.
>
> Wherever radioactive rainwater is found the soil is also radioactive—and in a higher degree. The soil is made radioactive not only by the downpour, but also from radioactive dust falling on it. And with the soil the vegetation will also have become radioactive. The radioactive elements deposited in the soil pass into the plants, where they are stored. This is of importance, for as a result of this process it may be the case that we are threatened by a considerable amount of radioactive elements.
>
> The radioactive elements in grass, when eaten by animals whose meat is used for food, will be absorbed and stored in our bodies.
>
> In the case of cows grazing on contaminated soil, the absorption is effected when we drink their milk. In that way small children run an especially dangerous risk of absorbing radioactive elements.

So, while external radiation resulting from open exposure may do harm, depending on the extent of the exposure, it is not as harmful as taking radioactive substances directly into the body

through the food we eat, the water we drink, the air we breathe. None of us can, in the long run, escape being indirectly affected by radioactive elements, particles of which were carried up in the air by the explosion of atom bombs and which are now falling down again. Dr. Schweitzer was emphatic in asserting that none of the radioactivity thus retained in the air "is so unimportant that it may not, in the long run, become a danger to us through increasing the amount of radioactivity stored in our bodies." What are the diseases caused by such internal radiation? Mainly serious blood diseases, leading most often to death.

A further consideration put forward by Dr. Schweitzer is that not only our own health is threatened by internal radiation but also that of future generations. The danger to them "consists in stillbirths and in the birth of babies with mental or physical defects." Following the dropping of the atom bomb over Nagasaki, an exceptionally high occurrence of stillborn or deformed children was observed there. This happens because the cells of the reproductive organs are particularly vulnerable to damage from radiation.

There is little doubt that people in all countries, once they get to know the full implications and dangers of nuclear experimentation, would agitate for its discontinuance. There is no such agitation anywhere now except in Japan, where the people have experienced the evil consequences of the tests, and will be hit in a terrible way in the future.

Dr. Schweitzer concludes:—

> We are forced to regard every increase in the existing danger through further creation of radioactive elements by atom bomb explosions as a catastrophe for the human race, a catastrophe that must be prevented.

This calls for the mention of another fact that must not be ignored: the problem of disposing of radioactive wastes. Lethal waste products are produced by all atomic plants, whether designed for war or peace purposes. Radioactive ashes from atomic furnaces stay deadly for centuries! When exposed to enough radiation from this waste, vegetation can be rendered deadly and animals and men can be maimed, sterilized o killed. The problem of disposing of atomi debris has been considered for years. Scientist do not agree, and in the meanwhile land, river and oceans are being poisoned in a truly reckles manner. How true and calling for urgent actio Dr. Schweitzer's warning words are proven to b when the awful facts are known:—

> We are committing a folly in thoughtlessness. It must not happen that we do not pull ourselves together before it is too late. We must muster the insight, the seriousness and the courage to leave folly and to face reality.

"AN OPEN BOOK"

"Ah! That's what I *say*. But you don't know what I'm *thinking*!" Quite true, in the majority of cases. It is possible to speak honeyed words with treachery in the heart; or fair promises may be made with no intention o carrying them out; and the listener, having only the words to go by, may be deceived by the outer appearances. Not so the occultist, who has acquired the power to see on the planes o nature beyond gross matter. To the trained occultist every man is an open book.

The open book in which the occultist can read is the magnetic aura which surrounds every individual. As are our thoughts and feelings so will this aura be a thing of brightness and beauty, or a thing of horror.

It is futile to try to disguise inner rot with an outer covering of charm and smiles. This may deceive the man of the world, but not the occultist. To the latter this aura is as visible as the outer material form. It is not without reason that Christ and the saints are depicted with a golden halo. To him who could see, they would appear surrounded with an aura of light.

Like all else in nature, this aura is septenary in character, and extends from the highly spiritual to the material. Many psychics can perceive the lower magnetic aura, and it is even

possible to locate physical disease thereby—though the ordinary psychic, being untrained and subject to the illusions of the astral light, is always liable to error.

It is also the condition of our aura that decides the type of elementals that will be attracted to us. Swarming in the terrene atmosphere are the forces known as elementals. Like goes to like; so he whose aura is turbid and impure can only attract unto himself elementals of a similar nature. Conversely, he whose aura is translucent and pure will be sensitive to spiritual influences.

In the same way that an unhealthy body can pollute the atmosphere and spread disease, so can an impure aura affect others, unless they are protected by their own purity. There are some people whose mere proximity causes a feeling of uncleanness and revulsion. What is to be done? In the *Dhammapada* Buddha says:—

> Do not be friends of evil doers or of mean men. Do be friends with the good; keep company with the best of men. (Verse 78)
>
> He whose hand has no wound may touch poison. Poison harms not one who has no wound. No evil is to him who does no evil. (Verse 124)

And in *Light on the Path* we read:—

> ...if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame; for you are a part of it....

The Theosophical teaching about our magnetism, physical, psychic and mental, gives us the key to the explanation of many daily phenomena, otherwise inexplicable, and shows the right line of action. Not only that, but it should also put an end to the ostrich-like retort: "That's what I *say*. But you don't know what I'm *thinking*!"

MAN AND THE UNIVERSE

"Our philosophy teaches us that...there are seven fundamental forces in nature, and seven planes of being...." (*The Key to Theosophy*, 2nd Indian ed., p. 88). We learn that the term "plane" "denotes the range or extent of some state of consciousness, or of the perceptive power of a particular set of senses, or the action of a particular force, or the state of matter corresponding to any of the above" (*The Theosophical Glossary*: "Plane"). We also learn that "physical man is one, but the thinking man septenary, thinking, acting, feeling, and living on seven different states of being or planes of consciousness, and that for all these states and planes the permanent Ego (not the false personality) has a distinct set of senses" (*Transactions of the Blavatsky Lodge*, p. 73), for "the seven principles are allied to seven states of matter, and to seven forms of force" (*S.D.*, II. 636).

The seven fundamental forces are: *Parasakti*, light and heat; *Jnanasakti*, intellect; *Itchasakti*, the power of the will; *Kriyasakti*, the power of thought; *Kundalinisakti*, the universal life-force, electric and magnetic; *Mantrikasakti*, the power of letters, speech or music. The six forces are in their unity represented by the *Daiviprakriti* (the Seventh, the Light of the Logos). (Abbreviated from *S.D.*, I. 292–3.) "Hence also the seven aspects in their manifestation in the human being—divine, spiritual, psychic, astral, physiological and simply physical" (*The Theosophical Glossary*: "Principles").

How does man act? "A principle is a basis for thought and action in connection with a specific plane of substance. To be conscious on any plane of being implies that one is acting in, and with, that principle *in himself* which corresponds to that particular plane of being" (*Answers to Questions on The Ocean of Theosophy*, p. 65).

As to the quality of his action: "Man acts on this or another plane of consciousness in strict accordance with his mental and spiritual condition" (*Key*, 2nd Indian ed., p. 117).

PASSIVITY—ACTIVITY—RECEPTIVITY

The human being has the power of conscious, will-ful action and choice. The beings in the lower kingdoms act non-self-consciously, in accordance with Natural Law—Universal Intelligence functioning as natural impulse. Super-human beings act self-consciously, but in terms of the great SELF and not the little self. They have the power of choice, but they choose always to live and act in harmony with the Great Laws of Nature; through self-choice they have become one with the Universal Mind or Universal Consciousness.

Men today do not exercise their power of choice in the same way or to the same extent. Sometimes they act non-self-consciously in terms of instinct; at other times they act self-consciously in terms of their own choice, based on knowledge or on desire; on rare occasions they act self-consciously in harmony with the Universal Laws of Nature.

The purpose of human evolution is that through self-conscious, self-induced effort man may blend his will and desire with the will and desire of Nature, expressed in her Laws.

It is necessary for us to watch how far we are moved by instinct, how far by desire, and how far by an intuitional grasp of Universal Laws. How far are we passive followers of instinct, good or bad—followers of the crowd mentality? How far are we active in terms of our own wants, desires, etc.? How far are we becoming *receptive* to Universal Ideation and acting in harmony with Universal Laws? Though it is in the fitness of things that the animal should obey its own instincts, the human being becomes passive if he follows instinct, for he has to evolve by exercising conscious choice in all things. Those who have become too passive will be rejected by Nature; and, as Kipling wrote in his poem "Tomlinson," those who think they have sinned because they have read of it in a book are not fit for Hell, just as those who think they have done good because they have read of it in a book are not fit for Heaven. Passivity is to be avoided at all costs. Our life is *our* responsibility and we cannot afford to shirk it.

Active endeavour to live in accordance with Natural Laws presupposes mental effort to look for the Laws and willingness to obey them. We must, with our mental understanding, search these Laws; we must search Nature, look outside of us and within us, and with an open mind view all knowledge until we begin to realize that the Universe is Harmony and we are a *part* of the Harmony. The recognition that *we are a part of the Harmony* is a tremendous step forward in evolution. It marks the turning-point from a life of selfishness and isolation to that of Brotherhood with Nature in all its realms.

As we gain in receptivity we lose in personal activity. We no longer run round and round our cages of earth-life, striving to escape. We begin to see "inaction in action and action in inaction" as the *Gita* puts it. It is not *we* who act but the Law that acts through us; we act as agents of the Law, or as disciples of Krishna, or of Buddha, or of Christ, without concern for the results of the action.

We begin to develop receptivity when we open our heart to "Humanity's great pain," when we search for the reason and the purpose of that pain, and use our knowledge as well as our compassion to heal it. When we have done this, the benign Influence of the great Saviours of the world flows in and floods our receptive heart and mind and we are helped in our work. Let us begin now and here living lives of ceaseless activity, receptive to the great Universal Soul, until in time we can open our heart to It, as does the lotus to the morning sun.

Sometimes we use this image without realizing that the lotus has carefully hidden its wonderful heart until the time is ripe, and then, drawn by the greater Sun, in glorious abandon it bares it to His Rays, uniting its inner self with His. Also, we need to remember that soon after the beautiful soft petals die, but the seed, the heart, remains and brings forth other flowers and new life. So do we, for nothing and no one can ever be motionless

BREAD AND WINE

[The following story by the well-known Lebanese writer, Mikhail Naimy, is from his book *Till We Meet* recently published by the Indian Institute of World Culture. Our readers are familiar with his *Book of Mirdad: A Lighthouse and a Haven*, and *Memoirs of a Vagrant Soul, or, The Pitted Face*.—EDS.]

One day there came to me a dashing young man, handsome of features, elegant of attire, soft of speech, nervous of movement, dreamy of eye and, on the whole, most pleasant to look at. His age I estimated to be about thirty-five. The preliminary greetings and self-introduction hardly over, he took a seat opposite me and straightway announced the purpose of his visit in this simple and direct fashion:

"I heard that you are a believer in God; and I come to you that I may acquire your faith."

Astounded at his strange request and the earnest manner in which it was put forward, I said to the man rather evasively:

"But the earth is full of believers. What made you choose me of all the rest?"

"I was so inspired," replied he quickly, sharply and without any affectation. "Is not your God different from the gods of men, and your faith from their faiths?"

"I do believe in God; in that you are right. But that my God is different from the gods of others, and my faith from their faiths – that I can neither affirm nor deny; for I have not tested all men's gods and faiths."

"If you have not, I have," retorted the young man emphatically and quite impatiently. "I have tested them all, and found none worthy of my faith. Therefore came I to you. Give me your God and faith."

At that point I began to have a slight suspicion of the man's sanity; but something in his voice and manner seemed to belie that suspicion, and in spite of myself I pried further into his mind and soul:

"Since you have tested all men's gods and faiths, you must be erudite and an exceptional man of learning." To which he replied somewhat wearily and with much disgust:

"I have studied much and learned much. I have devoured volumes upon volumes as witness my degrees of Ph.D., D.D., and LL.D. from some of the world-famous universities. But all my studies and all my learning did not lead me to a god in whom I may place my trust. When was much learning a sure way to God? I would I had never learned anything."

"How strange," said I, "that you should have spent so many years of your life in so many schools, yet not one school was able to lead you to the axis on which your life should turn, and is actually turning!"

"They led me to many axes save the one of which you speak, and which is the one I seek. That is why I came to you. Perhaps you can lead me to it. Behold! I am a lock without a key, a house without a door, a traveller without a destination."

The man fell silent for a space as if to give his taut nerves a chance to relax. Resuming his speech, he went on:

"I have an imbecile brother who is fifteen years my senior and who owns, among other things, a great wooden trunk which he keeps in a dark corner of the basement of our house and guards with more care than the apple of his eye—or his very life. Several times each day he descends into the basement, lights a lantern, dusts the trunk lovingly and meticulously, opens it carefully, spreads its contents on the floor all about, and sits for hours examining and admiring every piece; then he arranges all back in the trunk, locks it and walks out. The key he carries on a silken thread around his neck.

"My brother takes exceeding care to have no one touch his trunk or know anything about its contents. This secrecy on his part aroused my curiosity to the extreme. One day I surprised him in the basement just as he had emptied the trunk and was fondling each piece as a miser would fondle his gold. The moment he became

aware of my presence he fell into a fit of rage, blew the light out, and began shouting at me at the top of his voice, 'Get out! Out with you, devil! Away, away, vile one!' Only after long entreaties, solemn assurances and sweet promises was I able to convince him that I meant no ill to him or to his trunk. Whereupon his rage subsided, his nerves calmed, and he consented to relight the lantern and to allow me a glimpse of his trunk and its treasures.

"And what do you suppose I saw? I saw among numberless other things a horseshoe, a rusty lock without a key, a wooden sabot, a piece of a rotten rope, a handful of small seashells, five blue marbles, a broken shuttle, the skeleton of an umbrella, a number of spools with no thread on them, a quantity of nails of various shapes and sizes, a shattered wooden mallet, a ball of tinfoil, and a host of other useless things of a similar nature.

"When I saw that, I could not restrain myself from smiling. To my question as to what need he had of all those trinkets my brother replied very confidently and very philosophically, 'As long as one lives on this earth, so long shall one be in need of everything of the earth. Who knows but that I may fall on circumstances when one, or all of these things, may prove to me life-savers?'

"I said to him, 'But you have passed your fiftieth year, and to this day you have not needed any of these things. Do you know, brother, what you actually need in addition to all that? You need a pitcher of wine and a loaf of bread. Should there be drought and famine in the land some day, the bread and the wine will save your life. Whereas these things you have gathered can neither feed your hunger nor quench your thirst.'

"To which my brother assented with infinite *naiveté,* 'You are right, brother. One must lay aside a pitcher of wine and a loaf of bread!'"

My visitor paused and dropped his eyes to the floor in front of him. I did not wish to break the silence, for I was turning over in my mind his queer story of his half-witted brother and trying to find out the reason for his telling it to me. Presently he broke the silence and said

"Sir, look at me well: Look at my head."

"A beautiful head," said I.

"But my brother's trunk also is a beautiful trunk."

"Do you mean to say that your head is like your brother's trunk? I fail to see the comparison."

"Aye, my head and my brother's trunk are alike in all respects except in shape and bulk. For in my head, as in my brother's trunk, are many things which have nothing in common save their uselessness. There is not among them the sustaining bread and the life-giving wine. *The staff of life is missing.* That is why I'm here. I have come to ask you for the staff of life."

Evading a direct answer, I said to the man "Whom do you blame for the state in which you find yourself—me or men in general or your own self?"

"I do not blame anyone but myself and that to a limited extent. I was deceived. I was hoodwinked by the Great Harlot and her Gaudy Daughter."

"Who are the Great Harlot and her Gaudy Daughter?" asked I, somewhat abashed.

The man's eyes lit up suddenly with a strange light as he adjusted himself in his seat, leaned forward, and said in a voice trembling with emotion:

"Don't you know who the Great Harlot is? This Civilization, sir—that is the Great Harlot. Don't you know who her Gaudy Daughter is? The School, my dear sir—that is the Harlot's Gaudy Daughter. Is not the School Civilization's most pampered child? Is it not presented to us as the fountainhead of pure knowledge, wisdom and freedom? I was one of the millions lured by its seductive charms. I surrendered to it with my whole heart, mind and body. What was the result? I came out with my head stuffed with all manner of strange, incongruous things, precisely as my brother's trunk is stuffed. There is in this head of mine a surprising conglomeration of arts, philosophies, histories, sciences and

what-not, with plenty of conceit, arrogance and self-assertion to boot; but there is not in it an iota of *true* wisdom, knowledge, and freedom; there isn't a drop of vivifying wine, or a crumb of sustaining bread. There isn't in my head that magic fluid which is capable of cementing all that junk into something whole, living, luminous, useful, beautiful, lasting, able to defy the vicissitudes of time and space, and to serve me as a rock in the midst of the mad waves of day-to-day existence. In other words, there is not in my head a goal—a God worthy of my faith. Therefore have I come to you to demand what is my right: Give me your God and your faith."

"A strange demand, indeed," said I with a smile expressing more pity than astonishment. "Do you think my God a stick of chewing gum in my pocket, and my faith a piece of chocolate candy that I may so easily *give* them to you?"

The man was stung to the quick by my words quite innocently conceived and pronounced. He jumped to his feet and said with much bitterness and anger:

"I am not an imbecile, sir, even though I have an imbecile brother. I know what I am asking, and I know that it is within your power to grant it to me. There is in me a crying hunger for the bread you live by, and a parching thirst for the wine you drink. Beware of disappointing me! For that would spell the ruin of everything you have built so far. It would make of your whole life a howling mockery, a thing of shame. It would make of your God an imp, of your faith a travesty, and of you a master swindler."

This outburst on his part, so violent and so sincere, put me in a most unpleasant dilemma. No longer did I know what to say to the man, and how to convince him that God was not a substance to be *given* or *taken*, but a presence to be felt in one's whole being; that faith is the soft glow emanating from that presence and filling the soul with an overflow of peace and serenity. Fortunately for me the man himself delivered me of the dilemma when, quite unexpectedly and without waiting to have an answer from me, he pointed to his head and said:

"I am well aware of the fact that this trunk has no room now for your loaf of bread and pitcher of wine; it must first be emptied of all the trash wherewith it is now cluttered. One thing, however, you can do for me immediately: stay the Harlot's hand and magic from me that I may have the time to empty my trunk of all evil things which fill it to the brim."

"That," said I with much relief, "I shall do with the help of God. But to empty your head of the evil things which now stuff it to the brim —that no one can do for you but your own self. When you have relieved your 'trunk' of its useless contents, come back to me, and you shall find my loaf and my pitcher awaiting your pleasure."

On hearing that the man seemed to regain his poise and peace. With an infinitely tender, grateful and confident smile he bade me goodbye, saying:

"I shall be back soon, *Inshallah*, God willing."

In equal tenderness I repeated his word *Inshallah*. But the sweet fellow has not yet come back.

IMPERSONALITY

FIRST AND LAST STEP TO IMMORTALITY

The Voice of the Silence has many, many verses pregnant with both philosophical and practical, day-to-day value. The fact that all things originate from the One Source, if widely understood and appreciated, and above all acted upon, leads to the understanding and the practical realization of Universal Brotherhood. All men possess *Alaya*, are one with the Great Soul, but alas! how few avail themselves of it! Why is this? Individual selfishness, family and communal fetters, the calls of false patriotism, are serious hindrances. Other self-imposed impediments include the compelling life of the senses, the illusions produced by outward impressions. These give men a sense of a remembered personal continuity. This allows them, within the limits

of their "luck" or "fate" or "God's will," to plan their future days and life. They *hope* that there may be a life beyond the gates of death. The *Bhagavad-Gita* warns against the inclinations of the senses which ensnare and pervert the mind through their allurement, and against the resultant karmic consequences.

The *Voice* also echoes the teaching of the *Katha Upanishad* in warning that the path of the Pleasant (head-learning) does not lead to immortality. It is the path of the Better (Heart-Doctrine) which leads to immortality. This is the Path recommended in Fragment II of *The Voice of the Silence*.

> Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the "Eternal Man" [the reincarnating Ego]; and having sought him out, look inward: thou art Buddha.

Students often overlook that the first golden key, *Dana*, is that of charity and love *immortal*. Impersonality transcends sense limitations, yet these are required for the leading of the life. It is said that "Death is the loss of the knowledge of our unity with the Universal Consciousness and is produced by *Avidya*, knowledge of the non-existent non-self." The mind must remain receptive to nothing but the universal truths in Nature, lest the "Doctrine of the Heart" become only the "Doctrine of the Eye," *i.e.*, empty exoteric ritualisms. What is the remedy? To arouse the inner attitude of attention to that which is universal, impersonal and changeless, and to develop humility. The road to hell is paved with good intentions; few there be who are wise before the event. Students should carefully check their motives and capacities. The task then is to try to sink the lower self as much as possible, little by little, day by day, in the interest of the general welfare. This gradually leads to the capacity to distinguish between the Better and the Pleasanter. This is the pathway of impersonality, true unselfishness.

THE OMNIPRESENT SPIRIT IN DAILY LIFE

THOUGHTS ON CHAPTER VIII OF THE BHAGAVAD-GITA

The eighth chapter of the *Gita* is entitled "Devotion to the Omnipresent Spirit named as Om." It is difficult for an ordinary man to conceive of devotion to what is, to him, an abstruse, metaphysical concept—an ever-present Spirit which is everywhere. Yet, accepting the premise that manifestation is cyclic; that there is a descent of Spirit into matter and then a return journey back to the source; that man, a self-conscious being, is a stage in that journey, and that when that stage is reached return to the divinity from which he has emanated can only be achieved by the efforts of man himself, checked by his Karma—accepting through higher reason these ideas, devotion to anything *less* than the Omnipresent Spirit is inconceivable.

Assistance is found in accepting this concept of devotion by thinking of Krishna as Karma, and as being inherent in all beings. Since under Karma or Law all return to IT, and since that return must be made by man's self-conscious efforts, does it not follow that, when man does consciously attempt to practise devotion to the One Spirit, in one sense he will merely be awakening—consciously discovering—that which is inherent in himself? The greatest difficulty, therefore, would seem to lie in sufficiently overcoming the lower nature to make the initial attempt. Once that has been accomplished, no matter how devious the path of the seeker inevitably becomes, he will have that goal in view.

Krishna tells Arjuna to meditate on Him at all times. Most men might think of meditation as an activity which can take place only in a secluded spot, alone, away from the world's hurly-burly, unaware of it in fact. Yet, Krishna teaches meditation *at all times*.

It might well be thought that we will be

inattentive to that work which is our immediate duty, while, dreamy-eyed, we contemplate on the One Spirit; yet it is the very opposite which is true. Constant meditation makes us more attentive to the immediate task, the motive power behind each action being devotion to the One Self. Thus, though there is concentration with the lower mind, the Higher Mind, Buddhi-Manas, is active too; this being in contradistinction to the concentration of one of whom it is said that "he loses himself in his job," since there, in a sense, the concentration is not deliberate. When the Higher Mind is active, then every action becomes an act of devotion, performed in a spirit of true renunciation, without desire for reward. Mr. Crosbie, in *Notes on the Bhagavad-Gita*, Chapter XII, writes that "...it is by meditation upon the end in view that renunciation comes." Meditation must be thought of more as Plato, whom H.P.B. quotes in *The Key to Theosophy*, expressed it—"the ardent turning of the soul toward the divine; not to ask any particular good...but for good itself—for the universal Supreme Good."

"Therefore at all times meditate only on me and fight," says Krishna. Again the active implications of meditation and devotion are stressed. Krishna, personifying the One Self, is constantly in action, and it is only by action—action in overcoming the desires of the lower nature while striving for unity with the higher; action in the right meeting of one's *dharma*; action in assisting our fellow men and the whole of Nature—that the Supreme Goal may be attained. Devotion to the Omnipresent Spirit has to be practised by Man, the warrior, symbolized in the *Gita* by Arjuna.

Light is thrown in this chapter on the importance of the means whereby the Supreme Goal is obtained. Man may desire to attain to the Supreme so that he might escape from rebirths, or he may long for union with the One Spirit so that he may be the better able to help suffering mankind. Krishna guides Arjuna in these matters when He speaks of the various paths of devotion taken by men to go to the Supreme Goal.

He says that "Those great-souled ones who have attained to supreme perfection come unto me and no more incur rebirths rapidly revolving." Thus it can be taken that those who have not attained supreme perfection—in knowledge and compassion—are subject to involuntary rebirth, in many cases after only an immense period of time ("rapidly," in the text, is a relative term), so that they may fulfil their duties to mankind which, through some taint of personal desire for salvation, they have failed to perform to perfection.

And yet those who "no more incur rebirths rapidly revolving" are those who will come back to help man. "Rebirths rapidly revolving" imply that those subject to them have no control over them; such men are completely subject to their Karma. But those who have attained to supreme perfection become Karma-less in the sense that they are not drawn back to birth by reason of their Karma. Yet they *will* return to Earth to help mankind of their own volition. That they will do so one may be sure, since Krishna himself says: "I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."

Thus freedom from incarnation means freedom from *forced* incarnation. It does not mean an escape from life, but a deeper entering into the aspiring currents that are found in all creatures—an entering into the very heart of Nature. Willing, conscious working with the Law is the only road to freedom.

As Krishna established the whole Universe with a portion of Himself, yet remains separate, even so will be the condition of Those who have attained supreme perfection and who continually help mankind. Though *in* the world, they are not *of* it. That, too, must be our aim.

THE FIVE POSSIBLE QUESTIONS

Sometimes people keep on revolving in their minds a problem that appears to them so baffling that they cannot proceed smoothly with further study and understanding. When one comes to such a point it may help to devote a little time to considering what we already do know or can at present know about the problem, and thus we can help ourselves to surmount such mental barriers.

Take any thing, any problem, and ask the following five questions: *What* is this? *How* did it come to be? *When* did it come to be? *Where* did it come to be and what is its place in the scheme of things? *Why* does it exist? The first question deals with the intrinsic nature or essence of the thing or problem; the second, third and fourth questions with its process of becoming and its place in time and space; the fifth question with its cause or purpose and its utility.

This mental exercise requires the harmonious use of reason, logic and imagination, among other qualities. If it is sincerely undertaken it very soon reveals to us how very little we really do know; how little is known or explained in any of our modern systems, whether scientific, psychological, philosophical or religious, and how ridiculous it is for us to attach undue importance to any one proposition which puzzles us. Let us rather put it aside for the time being and take it up later when we have a better basis of knowledge. Those who are beginners in Theosophy should particularly note this, and, instead of wasting their time and energy over what they find too abstruse, should try to grasp the simpler teachings first.

Older students, who have studied Theosophy more deeply, assert that it alone of all the systems of thought known to man can point to the answers to these five questions and lead a man to solve his own problems. These questions probe the beginning, the middle and the end of all existing things.

Anyone who seeks in earnest to understand any aspect of life soon finds that Life itself is the great Mystery and that it is One. Science, religion, psychology and philosophy only recognize and try to deal with some of the smaller, particular problems of life, each in its own way and in its own field. But Life, being One, requires a synthetic, unified system to direct the mind toward the solving of its problems. Metaphysics, psychology and physics, like spirit, mind and matter, cannot be separated; they are inseparable, interdependent, involved in one process, having one source and one goal.

Theosophy is simple. There are only three fundamental propositions to be grasped; it explains one consistent process of evolution from within without; there are only five basic questions that our human minds can ask at present. If students would study and work on these fundamental ideas, scores of lesser difficulties would disappear from their minds and, what is more important, from their hearts. It is the heart that must find a way out of the snares of delusion. It is the heart that must unite the vision of the mind with the work of the hands and thus create unity. *This is life.*

It is truly said that without vision the people perish; but let us not forget that without love there will be no vision worthy of the name, no questions worth asking or finding the answers to. Let us consider the problems raised by the fifth question, "*Why?*" without forgetting that our hearts as well as our heads must be satisfied with the answer. This was the test that the Buddha asked his Bhikkhus to apply in evaluating all the teachings that he gave them; and this is as important for us moderns as it was 2,500 years ago.

FACTS ABOUT HYPNOTISM

John Kord Lagemann writes on "How Doctors Now Use Hypnotism Safely" in the July 1957 issue of *Popular Science Monthly*. It is reasonable to assume that several hundred thousand readers will have seen the article. Its value to the student of Theosophy lies chiefly in the strong warnings against the indiscriminate use of hypnotism by amateurs, entertainers and quacks that are now being sounded by scientists, psychologists and doctors. Dr. Milton V. Kline of Long Island University's Institute of Research is quoted in the article as saying: "Unprofessional use of hypnosis can result in serious emotional disorder, intense physical distress, and sometimes even mental illness." But one wonders if even scientific investigators in the field know anything about this still undefined force beyond the fact that it is *dangerous*. It is claimed that hypnotism is easy to learn, but are its real character and the areas of human nature which it involves known to amateurs or even to trained physicians and psychiatrists?

Before quoting from the article, we would like to recall what H.P.B. wrote in 1888 in *The Secret Doctrine*, at a time when hypnotism was just becoming "scientific":—

> The seven capital sins and seven virtues of the Christian scheme are far less philosophical than even the Seven Liberal and the Seven Accursed Sciences—or the Seven Arts of enchantment of the Gnostics. For one of the latter is now before the public, pregnant with danger in the present as for the future. The modern name for it is HYPNOTISM. In the ignorance of the seven principles [of man], and used by scientific and ignorant materialists, it will soon become SATANISM in the full acceptation of the term. (II. 641)

Turning to Mr. Lagemann's article, it is of interest to read the facts now being made public:—

> Since 1952, when the British Parliament banned hypnosis for entertainment purposes, the United States, Canada and Australia have been the only major countries that place no restraints on its practice. Because so many doctors are using it, the American Medical Association has appointed a committee to study the problem of legislation. Meanwhile, most doctors feel that the best way to protect the patients from quacks is not legislation but information.

Among the answers given to common questions about hypnotism are the following:—

> *Q.*: Can I be hypnotized without my knowledge?
>
> *Ans.*: Yes. At demonstrations of hypnotism some audience members often go into a trance unaware of what is happening. Putting a subject in a trance without his knowledge is not difficult for an experienced operator.
>
> *Q.*: Can I be hypnotized against my will?
>
> *Ans.*: Very probably. Reputable psychologists report many experiments in which highly resistant subjects were hypnotized against their will. . . . If you don't want to be hypnotized, don't fool around with it.
>
> *Q.*: Does repeated hypnosis weaken the will?
>
> *Ans.*: The oftener you are hypnotized, the less resistance you have to it. But if you use hypnosis to evade your problems instead of tackling them, it's a sign your will was probably weak to begin with.
>
> *Q.*: Can I be made to commit a dangerous or immoral act while in a trance or under post-hypnotic suggestion?
>
> *Ans.*: Most leading authorities on hypnosis agree that this can be done and offer proof in experimental situations and actual fact. Using hypnosis, psychologists have persuaded normal intelligent subjects to reach for poisonous snakes, throw acid at the experimenters who were protected by invisible screens, testify falsely under oath, reveal secrets and turn against friends. . . . He can be made to identify himself with a criminal personality or a historic figure who lived according to different standards. He might be told that the act in question is not antisocial at all but necessary and desirable.

To illustrate this last answer we are told:—

> A Danish psychiatrist, Dr. Paul Reiter, recently reported a strange case: A man who confessed to the brutal murder of three persons apparently had no motive for the act.

Nothing in his background indicated homicidal or criminal tendencies. In the course of psychiatric examination at the Copenhagen Municipal Hospital he was put in a trance and told the doctors that he had been previously hypnotized by an ex-convict who had directed him to perform the murder. The ex-convict confessed and soon the Danish courts will have the job of deciding on the guilt of one or both the defendants.

It is not the first time that Theosophical publications have reiterated the warnings which the Esoteric Philosophy gives. It is a good sign that the governments of some nations at least have, through legislation, placed restraints on the indiscriminate use of hypnotism. As far back as 1890, H.P.B. wrote in her article "Black Magic in Science":—

> ...those having some experience in occult psychology...would say it is incumbent on every scientific body—nay, on every government—to put an end to public exhibitions of this sort....Let them only think of dangers bred, of new forms of diseases, mental and physical, begotten by such insane handling of psychic will!...this century will not have passed away before they have undeniable proofs that the idea of a crime suggested for experiment's sake is not removed by a reversed current of the will as easily as it is inspired. They may learn that if the outward expression of the idea of a misdeed "suggested" may fade out at the will of the operator, the *active living germ* artificially implanted does not disappear with it; that once dropped into the seat of the human—or, rather, the animal—passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforeseen circumstance into realization. (*U.L.T. Pamphlet No. 19*, p. 13)

In spite of the enormous evidence amassed in *The Secret Doctrine*, *Isis Unveiled* and the numerous articles of H. P. Blavatsky and W. Q. Judge, pointing to the key fact which would solve all the vexatious problems, supply the missing links and find a way out of the blind alleys that modern science finds itself confronted with, namely the existence of the *astral body*—an electro-magnetic form of great tensile strength, the guiding model for the physical body and the seat of the sense-organs and centres of perception—in spite of these ideas having been in circulation for decades, modern knowledge has not yet fully recognized the fact that it is in the astral body that the explanation of hypnotism and other allied phenomena must be sought. Coupled with lack of knowledge of the true nature of man and of what really happens when the hypnotic force is brought into use, there is also lack of morality and of ethical values on the part of the hypnotizer, and this is what renders the power really dangerous and injurious.

The numerous warnings against hypnotism which H.P.B. sounded in the last quarter of the last century may not be heeded by the modern reader, perhaps because her message was given out decades ago and is not couched in the jargon of present-day psychology. It needs to be recognized that what was true then is as true now, for the laws governing the occult world are immutable and eternal.

Returning to Mr. Lagemann's article, one notes that modern science is still in the dark about "just what happens in the brain and nervous system to produce this strange state" in which the subject shuts out perception of the outside world, loses his identity, becomes apparently another person, obeys suggestions, sees imagined pictures as real ones. But, says Mr. Lagemann, "there is no mystery about what happens in your mind." (It is interesting to note that a distinction is now being made, however indefinite, between the "brain" and the "mind.") "In reality," he continues, "hypnosis, when carried beyond the light trance stage, is an intense, emotionally charged relationship in which the subject becomes in many ways as dependent on the operator as a baby on its mother."

The question, "Well, is hypnotism dangerous to me?" is answered in the following inconclusive manner, though a word of caution is also given:—

> If you submit to hypnosis *only* by a qualified doctor in whom you have complete confidence, you needn't worry. Your chance of benefiting from hypnosis depends almost entirely on the caliber of the person who performs it....

The only *safe* qualification that Theosophy would require in such a doctor would be moral

purity—and how many can answer to this qualification before they assume the responsibility of making their patient-subjects submit entirely to their will? So long as there is the slightest taint of selfishness, of desire for personal gain or money-getting, in the consciousness of the hypnotizer, Theosophy would warn—beware of him! But even if absolutely pure-minded "healers" were available, H.P.B.'s words of warning should give pause to those who seek an escape from their aches and pains, their inhibitions and fears, by submitting themselves to hypnotic treatment: "Whenever the healer interferes, consciously or unconsciously, with the free mental action of the person he treats, it is—Black Magic."

Among other interesting facts Mr. Lagemann's article clearly states:—

> Hypnosis itself is not a treatment; it can seldom help a patient, and it may do harm. But the use of hypnosis in the course of administering treatment may be very helpful, depending, of course, on the ability of the doctor to deal with personality problems....
>
> Hypnotic suggestion alone removes symptoms without getting at underlying causes. ...Unless the patient is given a thorough physical examination, there is always the chance that the aches and pains removed by hypnotic suggestion may be warning signals of appendicitis, cancer or some other condition requiring immediate medication or surgery.
>
> On the other hand, if the symptoms really do represent a deep-seated emotional disturbance, removing them by hypnosis may be just as risky. The patient may stop expressing his anxiety through nail biting, migraine headaches, hypertension or what not. But as long as the underlying conflict remains, he will find some other and perhaps even less desirable way of expressing it.

For those who desire to go deeper into the subject, it is recommended that they read with care Mr. Judge's articles reprinted in THE THEOSOPHICAL MOVEMENT for October 1940, as well as H. P. Blavatsky's article "Black Magic in Science" reprinted in *U.L.T. Pamphlet No. 19*.

STRAY THOUGHTS ON LIFE

Life—what is it? What do we mean by "living"? We cannot help waking up in the morning and going to sleep at night, dying and being born. Pain and pleasure, illness and health, joy and sorrow, come without our apparent aid. We are, as it were, in a train which takes us on and on to its destination—death—where we enter another train which carries us to its destination—life. But how little we know of the scenery we pass through and the fellow travellers we meet! We look out of the windows, never at the spot we are passing, but always at that which we have passed or are coming to, and as quickly as a train travels, our impressions come and go.

Normally a traveller travels because he has to reach a destination, and normally he has prepared himself for the journey, though some, indeed, have no forethought and have to be helped by the other travellers—like the man who boasts he travels light, with as little luggage as possible, but accepts the rug of the more heavily laden traveller when it is cold!

We miss a lot of the scenery at night and fail to see the landscape beautifully lighted by the radiant moon; so we retain our awareness only during half the journey!

Are we attentive even during that half? How often do we lose our awareness during waking life!

Indeed, what is life made up of and what is it for? How shall we keep awake all day and be "awake" in the sleep condition? And "awake" in the death condition?

These are questions which need deep thought. Sometimes we tend to become confused by all the instructions given to us, so that we use none of them. Let us engrave in our hearts the facts we know and apply one or two until we have proved them. But *we must apply them.*

A LESSON IN KARMA

The expression "a square peg in a round hole," which is applicable to so many people, has a deep lesson for Theosophical students.

First, why should a square peg be *in* a round hole?

Secondly, can a square peg round off its corners in order to fit into the round hole?

Thirdly, what is the difference between being in a hole into which we do not fit but where we put ourselves, and making a niche afresh to fit ourselves?

The answer to the first question is—Karma. We are where we are under Law, unless it is our own volition, here and now, which keeps us there. In the latter case we are free to move to a more fitting hole. But should we find ourselves in a hole from which we cannot move out, then it is for us to make ourselves fit.

The answer to the second question is, if the hole is one where we want to be, then it is only sensible to round the angles, by gentle friction on them, so that adjustment is possible. The other alternative is to work on the hole itself and so to shape it that the peg fits into it.

The answer to the third question is, when we make our own niche we are free agents and can make it fit ourselves, no matter how uneven we may be. Even in so doing some effect is made on our uneven "points" by the necessary friction involved.

Much trouble has been caused in the Theosophical Movement of our time by those who wanted to be in it and work with it but were not able to adapt themselves to it, and who have in time dropped out to find something more suited to themselves.

What ought we to realize? That our personal angularities need to be rounded off; they are our own personal tendencies and characteristics which do not fit into the impersonal pattern of work. All that causes dissensions or differences will in time vanish, and hence is, in point of fact, unimportant. If it can be used to do away with our own imperfections, then the experience, however painful, is well worth while. What we have to avoid is damaging the Movement by our forcing our differences and angularities into the existing structure. The scars left on the Movement have been caused by those within, not by those outside. In the effort to form the nucleus of a Universal Brotherhood it is the capacity to fit in with others that is necessary, to absorb their good points and be lenient towards the bad. We speak of all this as adaptability. Perhaps if we think of adaptability as the chiseling off by the Artist, who is Life, of the stone that is hiding the perfect form, it might help us to get rid of our angularities in a more constructive manner.

So, wherever we are, by this life's conscious volition or because of the effects of past Karma we are now reaping, it will do us good and not harm to try to fit ourselves into the niche.

The one and only reason for leaving a niche should be that it is a bad niche.

When our angularities have been rounded off and we have begun to spin around in the round hole in perfect harmony, then is the time to impress ourselves on the hole so that it can gain from contact with us, and the force of the peg contained in the limiting wall of the hole can move the world.

Marcus Aurelius, that practical occultist, gives us some very useful hints in this respect:—

> That which happens to [or, suits] every man is fixed in a manner for him suitably to his destiny.
>
> Out of all existing causes necessity [destiny] is made up to be such a cause as it is.
>
> Accept everything which happens, even if it seems disagreeable, because it leads. . . to the health of the universe.
>
> Nothing happens to any man which he is not formed by nature to bear.

IN THE LIGHT OF THEOSOPHY

One of the papers presented at a symposium on the "Fundamental Units and Concepts of Science" that was held in December 1956, at a meeting of the American Association for the Advancement of Science, is worth being taken note of as it sets forth mature reflections on factors that promote or inhibit the growth of ideas in any field of knowledge—a subject of significance to students of Theosophy.

The title of the paper is "Scientific Outlook: Its Sickness and Cure" (*Science*, March 15th, 1957). Its author is Professor Michael Polanyi, a former physical chemist who now holds the chair of social studies at the University of Manchester, England.

The burden of his thesis is embodied in the opening paragraph:—

> In the days when an idea could be silenced by showing that it was contrary to religion, theology was the greatest single source of fallacies. Today, when any human thought can be discredited by branding it as unscientific, the power exercised previously by theology has passed over to science; hence, science has become in its turn the greatest single source of error.

It would not be pertinent here to go into the details of explanation offered by the author for making this rather sweeping denunciation of science, but the gist of his argument, that authoritarianism in any department of human endeavour stultifies thought and a flowering of the mind, appears wholesome and timely. It is worth recalling here H.P.B.'s plea against authoritarianism anywhere, especially amongst students of Theosophy. Was it not a deviation from her teachings and a reliance on the authority of personalities that led to what she predicted—a corruption of the Theosophical Society?

Yet another plea that Professor Polanyi puts forward is that "scientific detachment," so called, should not become an overplayed theme. He says: "We should try training ourselves to study human affairs by intense participation in human problems instead of by detachment from them." Perhaps even more interesting is his attempt at bringing into the scientific purview concepts of morality. As he puts it:—

> ...the proof of a mathematical theorem dissolves if I cease to trust it; and, likewise, a moral ideal dissolves if I stop respecting it. I cannot know that someone, say Lincoln or Gandhi, was a great man unless I revere him. You need reverence to observe human greatness, just as you require a telescope to observe spiral nebulæ.

This introduction of heart qualities amidst the intellectual objectivity of so-called scientific thinking could be as difficult and as desirable a task as the inculcation of the ideas of Karma and self-responsibility upon peoples sunk in the theological bigotry of eternal salvation or damnation of souls. Students of Theosophy can welcome such attempts at the humanizing of science, since they could add to its appeal and practical value without detracting from its accuracy, for dogmas originating in the scientific institutes could be no less damaging to the full evolution of man than the dogmas emanating from the church!

In the beautiful words of the sage-poet Tagore, one yearns for that climate "...where the clear stream of reason has not lost its way into the dreary desert sand of dead habit," and "where the mind is led forward...into ever-widening thought and action...."

In spite of the U. S. Supreme Court's historic decision of May 1954, stout resistance to the integration of the races in public schools continues in certain areas. According to a recent press report,

> Grim-faced National Guardsmen, following orders of the Governor, Mr. Orval Faubus, forcibly prevented racial desegregation of Little Rock (Arkansas) Central High School.
>
> The soldiers, armed with rifles and carbines, turned back a total of nine Negro students who tried to enter the all-White school.
>
> A crowd of some 300 White residents milled about in front of the school shouting, "Nigger, go back where you belong."

Tension mounted in several southern cities of the United States when a group of anti-Negro men who favoured segregation in public schools dynamited a Nashville (Tennessee) elementary school. The explosion is said to have badly damaged the 500,000-dollar school building.

This is but one more evidence of the gap between American practice and the consistently proclaimed American ideal of freedom and equality of opportunity. White Americans believe in that ideal, but, such is the weakness of human nature, many also feel the need, for the sake of their own self-esteem, to feel superior to somebody. It is the same weakness to which untouchability has pandered in India. Not by court rulings, but by men and women awakening to the fact that in each human being dwells a ray of the One Self, can prejudice and bigotry receive a death-blow.

An interesting and useful trend seems to be in the process of having world-wide effect. It had been considered for a number of decades that, often after the age of 50, the usefulness of a person in a business or even a profession was bound to diminish. Men and women nearing the retirement age dreaded the prospect of being unemployed for the rest of their lives and the financial straits they and their families would have to face. In the 1920's there was a school of thought, particularly in the West, which held that only young people could save the world, make progress and succeed; hence 40 was arbitrarily fixed as the age of retirement.

The callousness, egotism and inadequacy of "smart" young executives having become evident, the idea seems now to be growing that the age of retirement in many fields should be lengthened. One interesting development is evident recently in America, where large corporations are employing men and women over 50. It is estimated that, if the present trend continues, by 1965 people over 50 are more likely to be holding jobs formerly held by those around 20.

According to a London report of August 11th, appearing in *The Hindu* (Madras), the Air Forc station at Lichfield, Staffordshire, is haunted b the headless ghost of a Royal Air Force pilot wh was decapitated during the war when a Wellin ton bomber crashed there. It is said to walk, i uniform and flying boots, across the airfield t the now almost disused control tower, whic many airfield patrols fear to approach. A con vincing touch is the refusal of the six watch-dog to go within 60 yards of the tower at night. N man, the airmen say, could make the hair o these dogs rise as the phantom flier doe "Animals," says H.P.B., "naturally possess th clairvoyant faculty" (*Isis Unveiled*, I. 499).

She also tells us that a sufficiently intens thought at the moment of death "become objective and under favourable conditions is ver apt to be seen."

> ...the double, or shadow of a man, being nothing but the faithful reproduction of him, like a reflection in a mirror, that which the man does, even in thought, that the double repeats. This is why the phantoms are often seen in such cases in the clothes they wear at the particular moment....

In the case of drowning, for example, th image may seem to be dripping with water. Th tragic death of the unfortunate pilot on tha airfield would naturally strongly impress hi image on the etheric waves. "Each thought, H.P.B. writes, "has a shape which borrows th appearance of the man engaged in the action c which he thought," and, given certain atmos pheric and electric conditions, can be thrown int objectivity.

H.P.B. tells us elsewhere that in a house wher a crime has been committed the victim's las thought may remain, "and the tragedy be re enacted perhaps thousands of times before fades away." (See "A Night of Many Wonders reprinted in THE THEOSOPHICAL MOVEMENT fo August 1937, and the case, reported in the artic preceding that reprint, of another "Persistin Ghost" or "walking thought.")

In all quarters the dangers of fallout fro nuclear bomb tests are becoming increasingly a

parent. From Britain come reports that flowers seem to be affected by radioactivity. The strange floral monstrosities that have been noticed this year cannot be attributed merely to climatic conditions, or to accidental damage to growing plants, or to under- or over-manuring, artificial fertilizers, weed-killers, insecticides, etc.

If this peculiar growth of flowers is due to radiation, and if radiation affects not only plant life but also human life, then we may expect an increase in human monstrosities as well! The full consequences of the present persistence in folly in continuing with nuclear experimentation will have to be faced by the future generations of children. Grave is our responsibility, and the sooner this is realized the better for us and for posterity.

The *Free Press Journal* (Bombay) for June 5th reprinted an article by the Science Correspondent of the London *Daily Telegraph*, exposing further dangers from radioactivity to men and women anywhere. The article points, among other things, to the hazards of X-rays and commercially used radium. Medical science has made people believe that X-rays are quite harmless to them; but research is now proving otherwise:—

> It was soon realized that these rays could cause serious damage to human beings. Hospital workers suffered skin burns and tumours. The painters of luminous watch dials who "pointed" their brushes, contaminated with radium, on the tip of their tongues paid heavily for man's ignorance. Scientists were burned by specimens of radium, carried around as curiosities in waistcoat pockets.

It is in the field of genetics, however, that the greatest damage seems possible:—

> ...the chromosomes carrying the genes, or units of inheritance, are very subject to outside interference, especially by any form of atomic radiation....
>
> It has been ascertained that radiation damage is cumulative. Any exposure at all will result in mutations [or permanent genetic changes] and there seems to be no recovery from such damage....most of the mutations so caused are deleterious.

All this points to the very sketchy knowledge that science still has of the effects of radiation from bomb tests and other sources. On the subject of human genetics scientists acknowledge they still know very little.

It is therefore against the crime of scientific recklessness that people should now raise their voice and defend themselves. Much fear propaganda is rampant in the world against many things that need not be feared at all; but the rashness and temerity of modern science may legitimately be feared. Nature cannot be contemned; her law is immutable; "who thwarts it loses, and who serves it gains." Man can learn to work with Nature, but he ignorantly or deliberately upsets her harmony, only to bring disaster upon himself. Surely there are many signs of this fact to be seen in the world today, not only in the field of human health, but also in climatic conditions. Cyclones, tornadoes, floods, droughts, etc., are warnings that Nature is at last being forced to re-establish her harmony by extreme means because of man's ignorant, audacious violation of her laws.

The Sunday Chronicle (June 9th) quotes Dr. John T. McLaughlin as saying in the journal of the California Medical Association that "radar beams can kill and must be treated with the same respect as nuclear radiations." A technician working in a factory producing radar equipment died after being exposed to radar beams for less than one minute. This happened in 1954. "The details have been withheld so long for security reasons," Dr. McLaughlin writes. So far only theories exist as to how radar can kill. Dr. McLaughlin's explanation is that the waves given off by radar excite the body cells to such high temperatures that they are killed off.

At long last food tests are being urged by the American Cancer Society (*The New York Times*, July 30th, 1957) and the Congress is being asked

to legislate to protect the public from food additives that may cause cancer. The new laws should require that chemicals be "proved safe *before* they are used," not *after* a food product is marketed and has caused poisoning, as has been the procedure for decades.

About 500 chemicals are being added to foods put on the market at present, "to improve taste, appearance, shelf-storage time, odour, texture or other qualities." For many years investigators in both Britain and America have been testifying that these chemicals may be causing cancer, polio and other diseases. *Diet as a Factor in Cancer Causation* by M. Beddow Bayly, M.R.C.S., L.R.C.P., explains how and why this can happen.

Cancer takes 1,250,000 lives in America each year, reports the American Cancer Society. Cigarette smoking which is linked to lung cancer, can be given up, but people are powerless to protect themselves against food adulteration. Bread, butter, salt, fruits, vegetables and soft drinks are all poisoned by additives, not to mention insecticides like DDT and chemical manures. This is a danger against which women everywhere could and should speak and act, individually and through their organizations.

Nature cannot be outdone in the long run; man cannot work against her for long. Theosophy is naturally against the evil practice of adulterating food, but it also reminds us that the real causes of almost all disease, including cancer, are within and moral; the outward manifestations are secondary. In *The Dream of Ravan* reference is made to: "...the eating cancer of envy," which hint should be meditated upon.

A second edition of Mary F. Barr's *Bapu* (The International Book House (Private), Ltd., Bombay. 237 pp. Rs. 4.50) is certainly welcome. It contains some new material, including a tribute to Khan Abdul Ghaffar Khan, the "Frontier Gandhi." The book, which throws interesting light on the character and routine life of Gandhiji, records conversations and correspondence with him and the author's perceptive comments thereon.

This little book is more than interesting; it may energize and inspire. In it the beauty, integrity and warmth of Gandhiji's heart and mind shine forth, revealing his rich humanity. Also the relevance and suitability of his plans and work for the country to the special genius of Indians become clear to those not glamoured by Western notions and ways. It is saddening, however, that the plans, vision and ideals of the Father of the Nation are often disregarded by those who profess to be his followers.

Let us hope that *Bapu* will be widely read and will help to keep alive in at least a few the spirit, ideas and ideals of him who—with these alone as weapons—liberated India. Those who are not acquainted with his ideas will enrich themselves by reading the book. That ideas rule the world is very hard to believe for people belonging to a materialistic civilization and given a materialistic education, but Gandhiji exemplified the fact during his life. For this, if for no other reason, his life and thought should be studied, and this book contributes much of value.

"THE THEOSOPHICAL MOVEMENT"

OUR NEW VOLUME

THE THEOSOPHICAL MOVEMENT has gradually grown from the four-page issues of its first year (1930–31) into the twenty-four-page issues of Volume XXVII, which will close with the October issue.

The Editors have been feeling the urge to intensified effort to spread the life-giving truths of genuine Theosophy, as we approach the last quarter of the century, when a new endeavour is periodically made by the Enlightened Ones to help on humanity's spiritual progress in a marked and definite way. It has been decided, therefore, to increase the number of pages from the beginning of Volume XXVIII. The November and subsequent issues will be of forty pages, conforming in size to Mr. Judge's *Path*, whose task it is trying in the measure of its ability to carry on. It will be a change in format and an increase in content only, not a change in aim or name.

THE THEOSOPHICAL MOVEMENT will faithfully continue its dissemination of the Wisdom-Religion through articles in line with the Teachings of Madame H. P. Blavatsky, simplified and elucidated by W. Q. Judge and Robert Crosbie. Through its pages the light of Theosophy will continue to be shed on events and developments, and timely warnings will be sounded when these threaten man's moral integrity and harmonious development as a God in the making. As heretofore we shall be publishing reprints now almost inaccessible to many present-day students.

THE THEOSOPHICAL MOVEMENT is not conducted with a profit motive but to serve the Cause of Masters, which is that of Humanity. Much as it is regretted, however, it has become unavoidable to raise the charges for this monthly journal. Not only will the increase in the number of pages and the improved format entail a higher expenditure, but there has been an all-round increase in material and production costs. From the November issue, therefore, the subscription rate will be as follows:—

Rs. 4.00 per annum, post free.

Subscribers will please send their remittance by Money Order to

Theosophy Co. (India), Private Ltd.,
51, Mahatma Gandhi Road,
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The price for single copies of the November and subsequent numbers will be **40 naye paise.**

Even with this increase in price, the publishers are bound to incur a considerable loss. This they are prepared to bear, as they have been doing for the last twenty-seven years, for the sake of the great Cause THE THEOSOPHICAL MOVEMENT serves. We hope that those whom it has helped will not only renew promptly their own subscriptions but also interest other subscribers so that the light which it transmits may reach an ever-widening circle of aspiring Souls.

BOOKS

By H. P. BLAVATSKY

Isis Unveiled
Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine
A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary
A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge
The Key to Theosophy
The Voice of the Silence
Five Messages
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By W. Q. JUDGE

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Letters That Have Helped Me
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Theosophy—Los Angeles—XLVth Volume
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BULLETINS

Bulletins are available of Lodges in America as well as of the London Lodge in England and the Paris Lodge in France, upon request.

U. L. T. STUDY GROUPS

CALCUTTA, DELHI, MYSORE AND POONA.

Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"*The true Theosophist belongs to no cult or sect, yet belongs to each and all.*"

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road. Bombay 1.

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Printed and published by Srinivasan N. Iyer at W. Q. Judge Press [International Book House (Private), Ltd.], 1, Nort Public Square Road, Bangalore 4 (India), for Theosophy Co. (India), Private Ltd., 51, Mahatma Gandhi Road, Bombay

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